RELIGIOUS INFORMER.

PUBLISHED MONTHLY BY EBENEZER CHASE ANDOVER, N. H.

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FOR THE INFORMER.

We have the pleasure to inform our readers, that a letter is just received at this Office from Br. John Reed of Phelps, N. Y. which gives information of a company of brethren in that region, who compose a Quarterly Meeting called Benton Q. M. He writes as follows:

"In the year 1815, I removed from Wilton, Me. to the State of N. Y. In the month of November, Elder Zebulon Dean came from Benton to Phelps, in the neighborhood where I lived, to hold a meeting. I had some talk with him, and found there had been a large church in Benton, but it was scattered, and only seven members remained united. In June, 1816, I with seven more joined the Benton church. This church, from the remote parts, was something near forty miles, and when we met together, we had happy times. The distance was great, we had to travel; yet we always found the GREAT HEAD OF THE CHURCH to meet with us.

In 1818, I think there was a church planted in Lyons. In 1819, May 1st, there was a church planted in Phelps, and about the same time, another in Wayne, Co. of Stuben. In February 1820, there was another church planted in Junius Co. of Seneca. September 16th, 1820, another church was planted in Pennsylvania, Stoney-Fork, Tioga County.

THE FOLLOWING ARE THE MINUTES OF OUR LAST QR. MEETING.

Benton Qr. Meeting

WAS holden at Lyons, N. Y. May 12 & 13, 1821.

1st. Opened the meeting by praise and prayer.

2d. Chose Elder Israel Craw, *Moderator.*

3d. Heard and accepted the records of the last Q. M.

4th. Received accounts from the several churches, that

compose this Q. M. by which we understand, that a good union and harmony is prevailing among the brethren and sisters. Our numbers are exhibited by the following

Names of Elders.	Towns.	Counties.	Nume.
Zebulon Dean,	Benton,	Ontario,	15.
Menoah Delling and Samuel Whitcomb,	Lyons,	Ontario,	25.
	Wayne,	Stuben	15.
Samuel Wire,	Phelps,	Ontario,	31.
Solomon P. Collver,	Junius,	Seneca,	15.
	Delmar	Tioga,	17.
		Total,	118.

[All the foregoing churches are in the state of N. Y. except Delmar, which is in Penn.]

Seventy persons have joined this Qr. Meeting in two years. Rejected four. Our next Qr. Meeting will be holden in Wayne, Stuben County, in August, on the Saturday before the second Sabbath, at 10 o'clock in the morning.

John Reed, *Clerk.*

FOR THE INFORMER.

Wheelock Qr. Meeting

WAS holden at Cabot, Vt. June 4th and 5th, 1821.

Nothing especial is mentioned in their minutes, except that they enjoyed a good season in their meeting. They have appointed their next q. m. to be holden at Wheelock, Vt. the last Saturday and Sabbath in August next.

The names and residence of the Ordained preachers, belonging to that q. m. are as follows.

Names of Elders.	Towns.
Daniel Quimby,	Lyndon.
Reuben Allen,	Cabot.
Jonathan Nelson,	Wheelock.
Moses Norris,	Sutton.
Paul Holbrook,	Montpelier.
———Bugbee,	Burke.

Willard Bartlett,	Milburn, L. C.
Jonathan Woodman,	Eaton, N. H.

The number of churches belonging to that q. m. is 16. The number of their members is not yet ascertained.

Reuben Allen, Clerk.

FOR THE INFORMER.

THE minutes of Strafford Q. M. holden at East-Randolph, Vt. May 19, and 20, 1821, are received; but want of room forbids our publishing them at full length. The following is an extract.

The meeting was opened and attended in their usual manner. The number of members as reported at this Q. M. is as follows:

Tunbridge east part	190	Corinth	84
do. west part	32	Strafford	96
Orange	54	Washington	unk'n
Vershire	49	Randolph	49
Brookfield east part	9	Northfield	28
do. west part	30		
Hanover	31	TOTAL	652

Brethren Ebenezer Cole and Nathan Muxley were licenced by that Q. M. as preachers of the gospel.

The persons, who preached at the meeting, were Elders G. Hacket, R. Allen, and Br. E. Cole.

The next Q. M. is to be holden at Northfield, Vt. on the Saturday following the 3d Wednesday in August next.

Nathaniel Jones, *Clerk.*

ORDINATION.

ORDAINED at Northfield, Vt. by the council, appointed by the last Quarterly-Meeting, on the 10th day of June, 1821, Brother James Morgan as an Evangelist, to preach the gospel and administer the ordinances thereof.

FOR THE INFORMER.

New-Durham Qr. Meeting

WAS holden at the Ridge Meeting-house, in New-Durham, N. H. May 16th and 17th, 1821.

1st. Commenced meeting by singing and prayer.

2d. Chose Elder Samuel B. Dyer *Moderator*.

3d. Heard and accepted the minutes of the last Q. M.

4th. Voted to alter the name of the three first churches, formerly of Barrington, to Strafford.

5th. Voted that it is the duty of every church, united to this Q. M. to send chosen brethren, one or more, to represent them in Q. M. and that the clerk of each church shall furnish such messengers with minutes, that shall contain the true standing of the church. 1st. Their visible standing. 2d. The name & residence of their preacher or preachers, if they have any regular ordained preachers. 3d. The number of ordained ruling Elders. 4th. The number of ordained Deacons. 5th. The whole number belonging to the church.

6th. Attended to the state of the churches, and found the state of religion among them, better than we anticipated. There appears to be a general stedfastness among the brethren; but not so much real engagedness for God, and his holy, heavenly cause, as is absolutely necessary. God's professed people must be both humble and faithful, or never see his holy work prosper in their hands.

In the afternoon Elder Dyer delivered a good and interesting discourse from Prov. 3. 17. "*Her ways are ways of pleasantness, and all her paths are peace.*"

May 17. A large congregation assembled and sat for worship, while a good instructive discourse was delivered by Elder David Harriman from Acts 2. 23. which was succeeded with a plain and experimental discourse by Elder E. Knowlton from Isa. 45. 22. "*Look unto me and be ye saved all the ends of the earth; for I am God and there is none else.*"

The next Q. M. will be holden at the north Meeting-house in Alton, N. H. on the third Wednesday in August next.

Enoch Place, *Clerk.*

FOR THE INFORMER.

Weare Quarterly-Meeting

WAS holden at Newport, N. H. on the 1st Wednesday and Thursday of last June.

After organizing the meeting in the usual manner, we called for the reports from the several churches belonging to it, which reports informed us, that a general stedfastness prevailed, though,

but few additions have been made since the last q. m. and some of the churches are in rather a low state.

During the meeting two very interesting letters were read, one written by Elder John Gould of Burkshire, N. Y.* The other by Elder Ray Potter of Pawtucket, R. I.†

Wednesday, P. M. Elder Elijah Watson preached a sermon from John 21. 17. "*Feed my sheep.*" He shewed

1st. What constitutes a sheep in the sense of the text.
2d. The character of the shepherd and his duty.
3d. The duty of the sheep.

Thursday we met at 8 o'clock A. M. and received a petiton from certain brethren at Weathersfield, Vt. requesting to belong to this q. m. which was granted. Their number is ten. Eld. Dexter Smith of that town was included in the number, and received the approbation of the q. m. to preach and baptize, and to enjoy all other privileges belonging to a teaching Elder in this connection.

At half past nine we commenced the meeting of worship by singing and prayer, after which Sister Clarrissa Harlow Danforth delivered a discourse from Isa. 42. 6, 7, 8. *I, the Lord, have called thee in righteousness.*" &c. In treating upon the subject, she described,

1st. The prisoner.
2d. The prison-house.
3d. The character who was called in righteousness.
4th. He was given for a covenant to the people.
5th. He was given for a light to the Gentiles.
6th. To open the blind eyes, and bring the prisoners out of the prison-house.
7th. I am the Lord, that is my name, and my glory I will not give to another.

In the afternoon Elder Ebenezer Chase preached a sermon from Rev. 22. 1, 2. "*And he shewed me a pure river of the water of life,*" &c. After which, Sister C. H. Danforth arose and delivered a very weighty discourse from the same words. Many were in tears while hearing the solemn warnings and loving invitations, and we hope some good seed was sown, which will bear fruit unto holiness, and the end be EVERLASTING LIFE.

Good order and attention was observed through the meeting.

E. Chase, *Clerk.*

N. B. The next Qr. Meeting will be holden at Bradford, N. H. the first Wednesday and Thursday in Sept. next. The Elders' Conference the day before at 2 o'clock P. M.

*Published in May No. page 71. † do. this No. page 103.

The N. H. Yearly-Meeting

WAS holden at Weare, N. H June 9. 10, and 11. 1821.

After organizing the meeting in the usual manner, we proceeded to business.

The report from the Gorham Y. M. was solemn and refreshing. From that Y. M. a reformation ensued, which has spread gloriously.

Called for the reports from the several Qr. Meetings.

NEW-HAMPSHIRE.

1st. New Durham Q. M. was reported by Elder Enoch Place, agreeably to the minutes published in this No. of the Informer.

2d. Sandwich Q. M. was reported by Eld. Joseph Quimby which informed us that they have refreshing seasons in that Q. M. They have altered their Q. M. to be holden the Saturday and Sabbath following the 3d Wednesday in Jan. May, August, and October. Their next to be holden at Eaton, N. H. in August.

3d. Weare Q. M. was reported by Elder Ebenezer Chase agreeably to the minutes published in this No. of the Informer.

STATE OF MAINE.

Elder Scales brought a very refreshing epistle from Farmington Q. M. which informed us that the churches in general are in favorable circumstances, and that a glorious reformation is now prevailing in the towns of Belgrade and Farmington. Three churches have been added to that Quarterly Meeting since the last Q. M.

Elder John Buzzell informed us, that it is a very good and glorious time in Gorham Quarterly Meeting. Many have been recently converted and baptized. No report from Edgecomb.

VERMONT.

Brother Smith from Tunbridge, Vt. states that their last Q. M. was holden at Randolph, Vt. in which they enjoyed a very comfortable season and that good union prevails in those parts.

No report from the other q ms. in Vt.

NEW-YORK.

Elder Chase read a very interesting letter from Elder John Gould of Burkshire, N. Y. which is published in the Informer for May last.

The afternoon of Saturday, and also Sabbath and Monday were spent in preaching, praying, singing, and exhortation. A very large assembly of people attended, especially on the Sabbath. Good order was observed through the meeting.

The next Yearly-Meeting is appointed to be holden at Sandwich, N. H. on the 2d Saturday in June, 1821.

John Buzzell, ***Clerk.***

To Brethren of this connection.

IN making returns of the Quarterly-Meetings, a sketch only will be necesary, as we have not room to publish them at full length; nor would a particular account always be interesting to the readers. A general outline, noting the most particular circumstances, will be acceptable.

It is wished that an exact number of all the members in each church, may be sent to the Quarterly-Meetings to which they belong, also the names and residence of each & every Elder in regular standing, and the same be transmitted to the Editor of the Religious Informer, as soon as the first of Nov. next, that in the paper for December, he may be able to publish a table, which will exhibit the same at one view.

It must be delightful to our brethren in Maine, to hear the prosperity of those in New-York; and no less delightful for these, to hear from Maine, and the same through the other States. As the Informer has now a circulation over a great part of the United States, intelligence can easily be conveyed through that medium to every part of the connection. We sincerely hope, that our brethren will consider this universally, and not withhold any thing that will do such great good.

GENERAL MEETING of the society called CHRISTIANS.

A General-Meeting was holden in this town on Wednesday and Thursday the 6th and 7th days of June last. As it was holden on the same days that our Q. M. was at Newport, I did not attend it; but understand the time was spent in preaching, praying, singing, and exhortation, in which they enjoyed a good season. On Thursday they ordained Brother Jesse Thompson to the work of the ministry.

EDITOR.

Religious Intelligence.

FOR THE INFORMER.

Copy of a letter to the Editor, from Elder Ray Potter, dated at Pawtucket, R. I. May 19, 1821.

Dear Brother Chase,

I have, for some time past, been calculating to transmit to you

a scrap of religious intelligence, but in consequence of having been most arduously engaged, almost every moment of my time, I have deferred writing until this present.

There has been quite a glorious revival of religion in this place, which began about a year past, and has continued ever since, and is still progressing. There were, a year ago, only two or three brethren, who seemed determined to contend for the liberty of the gospel in its primitive likeness, who, having got starved out for the want of hearing the gospel preached free to all, determined to meet by themselves, if there were no more to associate with them, and to call upon the name of the Lord; and, if any of the unconverted should come to hear, to declare that salvation was free for all, without money, and without price. The good shepherd blessed their endeavors, and although their number was few at first, yet they so increased, that the house was soon filled with hearers, and some appeared to be enquiring the way to Zion. After much entreaty, I consented to make an appointment, and to come and try to preach to them, little aware, however, of what was about to transpire. The first time I preached, there were a number awakened, and one, while I was speaking cried vocally for mercy, and after meeting, it was a weeping time indeed with many souls. This seemed to so call my attention, that I could not feel clear, without making another appointment, and finally the work kept prevailing, and I kept preaching to them, as often as I could, and the Lord has kept turning and overturning, and at length I have turned in hither for a season, to woo a bride for my master.—We have had about persecution enough to keep the rust off of us, there having been almost every thing said of us, but just calling us what we profess to be, "*the Disciples of Jesus*," and a considerable part of it has come too from those, who had ought to endeavor to keep the unity of the spirit in the bonds of peace. Free willers,—self-willers,—saving themselves by works,—runigates,—no meeting-house,—delusion,—enthusiasm,—it will soon die away, &c. &c. and probably a hundred other appellations have been attached to us, by some of the dear souls, who have hitherto cramed the people with this kind of language: "You can come, and you can't come; you will come, and you won't come; you shall come, and you sha'n't come; and you will be damn'd if you do come; and you will be damn'd if you don't come.—The opposition for a long time clogged the wheels,

that is, when converts were delivered from their sins, their way was so hedged up about going forward by these frightful stories, that the work seemed sometimes to move slow; nevertheless, God reigns, and let all his saints rejoice.

I have assisted in establishing a church here, consisting at present of between 60 and 70 souls, who appear to be of one heart, and one voice, low in the valley of humiliation, and praising God for redeeming grace and dying love.

You will remember, that a year ago there was no church here of this sect, which is so spoken against, and only two or three brethren. The work is still prevailing. I have baptized occasionally during the whole time, but there has been more coming forward of late. The fourth Sunday in March, I baptized 15, the fourth Sunday in April, 14, and we expect about as many more, the fourth Sunday in this present month. Indeed there is a sound of an abundance of rain. The news of free salvation echoes, and crowds come to see and hear for themselves. We are now about erecting a meeting-house, which will be free for any of Jesus' heralds, who come along, laden with the riches of the gospel. We have already about 1000 dollars given outright towards it, which will enable us to seat it free for the accommodation of any civil person, who wishes to hear, without discrimination; that is, as far as the house will hold.

Brother Daniel Green, who is a patron of your Informer, has been an instrument, in the hands of God, in forwarding the work here, having renounced the laws and traditions of men, and declared himself to be a free soldier of Jesus, which has made no small stir with the "*orthodox*" people in these parts; and for which he has had to suffer reproach; nevertheless, he endures hardness as a good soldier, and, at present, I believe feels determined to live free or die in the field of the Lord's battle. He is a man in good circumstances in life, and has begun to blow the trump of salvation.

Deacon Gardner Buffinton and his family, before brother Green turned too to help, were about all of this craft, which were in Pawtucket, and were like sparrows on the house top; but continued to groan, mourn, and weep between the porch and alter, until God heard their groans, and sent salvation from heaven; since which, their little habitation has become a Bethel for Israel's God to dwell in. This is encouragement for

individuals to pray and not faint.

There have been glorious out-pourings of God's spirit almost all round us of late, of which I cannot now give you a circumstantial account. Brother Joseph White is laboring arduously in the gospel, and has a great field open through Burrilville, Gloucester, Smithfield, Scituate, &c. He informed me the other day, that there was a prospect of three new meeting houses being erected shortly, through that part of the vineyard. Brother Henry Tatem is preaching the gospel free in Cranston, and round about more southerly. Sister Clarissa H. Danforth has been an instrument in the hands of God of doing much good in this country. We hope to see her again soon. The Methodist brethren have had some glorious revivals among them.

If I had not already swelled this epistle beyond what probably will find a place in your Informer, I would give you an account of a very singular conversion of a deaf person here, who cannot hear an articulate sound. If you should desire it, I will hereafter send it to you *verbatim* from her own mouth, untarnished with borrowed language. It is wonderful.

It is about a year since I become acquainted with your Informer, and have been much gratified with it, and more especially since you have rendered it more intelligible by an improvement in the type. If you should continue to publish it, the probability is, that it will yet have a more extensive circulation through these regions. I hope it will ever be free from Babylon's dregs, and be a vehicle of truth, and the messenger of peace. The moment a work of that kind becomes a party tool, and an advocate for the doctrines of men, instead of the doctrine of Christ, it becomes a nuisance to the cause of God.

Brother, pray for me, that utterance may be given me, to make known the riches of the gospel, and that my feeble body, which seems sometimes almost worn out through fatigue and labour in God's harvest; might yet be supported to preach Jesus to thousands and tens of thousands of my dear fellow mortals, yea, until I shall see the travel of the Redeemer's soul and be satisfied, and Jerusalem be a quiet habitation. Even so. Amen.

Yours in Christ Jesus,

Ray Potter.

FOR THE INFORMER.

Copy of a letter from Elder Ziba Woodworth, to the Editor, dated at Montpelier, Vt. June 18th, 1821.

My dear Brother in Christ,

With a heart measurably filled with gratitude to our benevolent parent, I inform you, that I am comfortable, both in body and mind. For many years past, I have learned in the school of Christ, one important lesson; i. e. in whatsoever state I am in, therewith to be content! This is a happy lesson, my brother, for you and me, and all the heralds of God to teach their auditors, both by precept, and (especially) example.

My heart has often rejoiced in perusing the sapient pages of the Religious Informer. It always gives a spring of joy to a living christian, to hear of the emancipation of one soul from the bondage of Satan; but to hear of many, we may adopt the language of the poet:

> "*More that comes of free good will;*
> *Makes the comfort greater still.*"

Three weeks ago yesterday, I had a call to visit Roxbury, a newly settled town, about twenty miles south of Montpelier. A great collection of people assembled; to whom I preached Christ, and at the close of the meeting, a number of the youth of both sexes came to me, and requested me to baptize them. I appointed a meeting next morning at 9 o'clock, and preached to a large and attentive auditory from Acts 2d. 37, 38. *Men and brethren, what shall we do?* &c. Seven came forward and related what God had done for, and in their souls. I do not remember of ever hearing clearer testimonies given of a thorough work of grace on the heart, than was given by them all. They all wished to join this order of people. There were several aged fathers in the place, who had belonged to the Calvinist order of Baptists, (but perfectly clear from every mark of fatality,) who were alive in the work, and ready and willing to take and lead the lambs to Christ. I thought it both wise and prudent to band them together, and let them try to keep house, viz. meet every Sabbath for public worsip, maintain family and secret devotion, meet once each month to renew

their covenant with God and each other, and to live as christians ought, &c. and to take the scriptures for the rule of their faith and practice; and at their request or desire, put them under the watch and care of Brother Sylvanus Robinson, a faithful young brother, and of good report, &c. Their number then was sixteen, and a good prospect of additions.

I last Friday met my brethren in Elders' Conference for Quarterly-Meeting in Duxbury, Vt. found a heavenly union of soul and sentiment; two came forward and related their call of God to the work of the ministry, one of whom has been a Methodist local preacher a number of years, came well recommended, both as to his moral character & preaching gifts. He is to improve among us, and where God in providence shall call him, until our next Qr. Meeting in Sept. next, thinking it prudent not to lay hands on any man suddenly.

Our Quarterly-Meeting was attended with the Divine Presence and approbation of Christ; reports good from almost every branch, interspersed with powerful exhortations and shouting, such as we have never experienced before in our meeting. All glory to God and the Lamb. We had the gospel preached to us in its purity, once on Saturday, and on Sunday by Brother Wetherbee of Stow. Once on Sunday in its own purity by Brother Charles Bowles.

A glorious reformation has just taken place in Jericho, 30 miles from Montpelier, and the Macedonian cry is heard, "Come over and help us."

O! that God would carry on his work mightily, till the stone of Israel, cut out of the mountain, shall roll, until it becomes a great mountain & fills the whole earth. Let us, my brethren in the ministry, remember this; that God has set watchman on the walls of Jerusalem, which shall never hold their peace. Ye, that make mention of the Lord, keep not silence, and give him no rest, until he establish & make Jerusalem a rejoicing in the earth. Amen.

I am, in Gospel bonds,
and Christian fellowship,
your unworthy brother,

Ziba Woodworth.

FOR THE INFORMER.

W. C. C. No. IV.

Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her, that lieth in thy bosom. Micah 7. 5.

The gospel commands us to live in peace; and forbids to stir up strife and contention. But many disregard it, and, in this respect, are just the reverse of what they should be. They not only make and retail slander, but are busy in running from house to house, with a seeming friendly and innocent anxiety, to know all the secrets of others, and what they think of the character of this or that neighbor. Beware of such. When a person, under the mask of friendship, relates what others say of you; and at the same time makes many unasked and solemn protestations, to keep all you tell him, in a state of profound secrecy; when such a person presses you for your secrets, and opinion of your neighbors; be assured he has no other design, than to spread them, and put the whole neighborhood into a state of uproar and confusion. You may as well set the *Fox* to guard the *Geese*, as to trust your secrets or opinion with such people.

You may find a few confidents, to whom you may unbosom yourselves with safety: but they are very few. All good people are not capable of such special trust. Though they have no intention of being false to their trust, yet such is their mind and confidence in all their acquaintance, that they unwarily make intimates of all, and commit their own secrets and yours to them, by which means, the whole is published to the world. Therefore, trust not your friends, but prove them, before you put too much confidence in them. This will require both discernment and firmness. Mark well on what their friendship toward you is founded. If it be founded on interest, they will desert and betray you in adversity. If it be founded on the love of flattery, they will be your friends no longer, than you pay them in their own coin. If it be founded on the love of novelty, a few weeks or months at most will make it sicken and die with old age. If on beauty, the eclipses of disease, or the wrinkles of age, will make it go out in darkness like an expiring taper. And if it rests on some favors bestowed, and others expected, it will change into ingratitude, when you cease to

answer their expectations in bestowing favors. But if it be founded on the love of God and man, and arises out of a heart filled with the spirit of truth; and truly regarding, & loving peace, and willing to weep with those that weep, and rejoice with those that rejoice; then you may trust him as your friend. But in so nice a choice, you will need firmness; because those, who ask no other price for their friendship, than to be entrusted with all your secrets, will undoubtedly be affronted, and charge you with want of confidence. The charge is just, and it is your duty to prove it so, by refusing to confide in them. Only furnish such people with materials, by resigning your secrets, and they will alter, mix, and frame them in such a manner as to erect a temple of confusion, and an alter to sacrifice the peace of a whole town or nation; and they will make you, if possible, worship at the feet of the Goddess *Contention*, in all the fervency of infuriated zeal.

Those, then, who would travel in the right way of the Lord, must not only avoid being actors in these scenes of strife; but carefully shun such as are, or they will be entangled in grievous difficulties, and hindered in their heavenly journey. One necessary method of shunning them is, to weigh and follow that which is good, and nothing shall harm you. From your friend and well wisher,

W. C. C.

EXTRACT FROM MISS HANNAH MOORE'S MORAL SKETCHES.

Judgment, is to the faculties of the mind, what charity is to the virtues of the heart: as without charity the latter are of little worth, so without judgment, talents are of little comparative use.

Judgment, with the aid of God's spirit, and the instructions of his word, is the balance in which qualities are weighed; by which the proportions of our duties, and the harmony of our virtues, are preserved; for it keeps not only the talents in just subordination, but the principles in due equipoise.

When exercised in subservience to the Divine rule, the faculty becomes a virtue, and a virtue of a higher order. It restrains irregularity, it subdues vanity, it corrects impetuosity, it checks enthusiasm, and it checks it without diminishing zeal.

DEATHS.

We have the painful duty to inform our readers, that our beloved father in the ministry, Elder Micajah Otis of Barrington, N. H. departed this life on the 20th of May last; but have the satisfaction to learn, that he died in the triumphs of faith, rejoicing in hope of a Glorious Immortality. A sketch of his biography will be published, as soon as it is received.

In Salisbury, N. H. Mrs. Mehitable Garland, consort of Ensign Moses Garland, aged 77.

By the particular request of Mrs. Garland before her death Elder E. Chase attended her funeral and spake from Job 19. 25, 26.

Ebenezer, son of Mr. Ebenezer Varnam, aged 9 years.

ANECDOTE.

A young gentleman, who graduated a few years since, at Yale College, was heard to say "I have finished my Collegiate education; I will now devote two years to the study of my profession, and then I will take one year to see if there be any thing in that mighty thing, *religion*."

His first purpose was not yet half accomplished, when he suddenly fell sick, was seized with madness and died!

"*Great God! on what a slender thread*
Hang everlasting things."

Reader! hast thou any thing to do before thou wilt attend to the concerns of thysoul? He, in whose hands thy breath is, commands thee to seek first the kingdom of God and his righteousness.

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Poetry.

THE PILGRIM'S SONG.

I'M on my way to Canaan, I'll bid this world farewell;
Come on my fellow travellers in spite of earth and hell;
Though satan's army rages, and all his hosts combine;
Yet scripture doth engage us the strength of grace divine.

2 I'll blow the silver trumpet, on all the nations call;
For Christ has me commission'd to say he di'd for all;
Come try his grace & prove him, this gift you shall obtain;
He will not send you empty, nor let you come in vain.
3 And if you want a witness, we have one just at hand,
Who lately has experienced the glories of that land;
It comes in copious showers, our bodies can't contain;
It fills our ransom'd powers, and soon we'll drink again.
4 The glories of that kingdom my tongue can ne'er describe;
I feel that its within me, the blood so free applied;
O come unto my Saviour, and you shall taste his love,
'Tis sweeter than all earthly things, just coming from above.
5 My soul looks up and sees him smile, he now the blessing sends,
And I am thinking all the while, when will my journey end;
I contemplate it wo'n't be long, when we shall come again,
Then will I join that heavenly throng, and in his kingdom reign.
6 The glories of that happy place I've oft'times felt before;
What now I feel is but a taste, which makes me long for more;
Had I the pinions of a dove, I'd fly and be at rest;
Then would I soar to worlds above, and dwell among the blest.
7 Could now I gain my heavenly home, and ne'er return a gain;
I would not think the season long, that I had suffer'd pain;
The sons of Zion, marching home, along the heavenly street;
Then would I hail them as they came, and fall at Jesus' feet.
8 Says Faith, look yonder see the crown, laid up for thee above;
Says Hope, it shortly shall be mine; I long for it, says Love;
Desire says, is that my home, unto that place I'll flee,
I cannot bear to longer stay, my rest I fain would see.
9 O stop, says Patience, wait awhile, the crown's for those who fight;
The prize, to those, who run the race by faith and not by sight:
Thus faith doth take a pleasing view, hope waits, love sits and sings;
Desire flutters to be gone, but patience clips her wings.